

This tract of Defoe, having become
exceedingly scarce, was reprinted
in Quarto. in 1818.

13,533

THE
DUMB PHILOSOPHER;
OR
Great-Britain's Wonder,
CONTAINING

I. A Faithful and very Surprizing Account how DICKORY CRONKE, a *Tinner's* Son in the County of *Cornwal*, was born Dumb, and continued so for 58 Years; and how some Days before he died, he came to his Speech: With Memoirs of his Life, and the Manner of his Death. K

II. A Declaration of his *Faith* and Principles in *Religion*: With a Collection of Select *Meditations*, Composed in his Retirement.

III. His Prophetical Observations upon the Affairs of *Europe*, more particularly of *Great-Britain*, from 1720, to 1729. The whole extracted from his Original Papers, and confirmed by unquestionable Authority.

To which is annexed.

His *Elegy*, written by a young *Cornish* Gentleman, of *Exeter* Coll. in *Oxford*; with an *Epitaph* by another Hand.

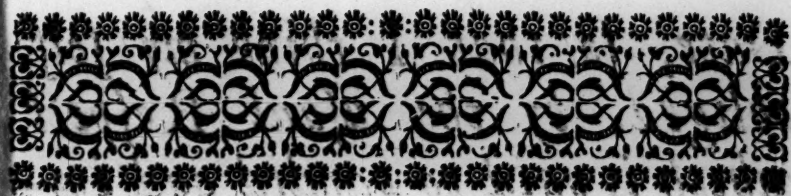
By Daniel de Foe—

Non quis, sed quid.

L O N D O N:

Printed for Tho. Bickerton, at the Crown in Paternoster-Row. 1719. (Price 1 s.)

B  L



T H E
P R E F A C E.

TH E Formality of a Preface to this little Book might have been very well omitted, if it were not to gratify the Curiosity of some inquisitive People, who (I foresee) will be apt to make Objections against the Reality of the Narrative.

Indeed, the Publick has too often been impos'd upon by fictitious

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Stories, and some of a very late Date, so that I think my self obliged, by the usual Respect which is paid to candid and impartial Readers, to acquaint them, by way of Introduction, with what they are to expect, and what they may depend upon, and yet with this Caution too: That 'tis an Indication of ill Nature or ill Manners, if not both, to pry into a Secret that's industriously conceal'd.

However, that there may be nothing wanting on my part, I do hereby assure the Reader, that the Papers from whence the following Sheets were extracted are now in Town, in the Custody of a
Person

P R E F A C E. vii

Person of unquestionable Reputation; who, I'll be bold to say will not only be ready, but proud to produce 'em upon a good Occasion, and that I think is as much Satisfaction, as the Nature of this Case requires.

As to the Performance, it can signify little now to make an Apology upon that Account any farther than this; that if the Reader pleases he may take notice that what he has now before him, was collected from a large Bundle of Papers; most of which were writ in Short-hand, and very ill digested; however this may be rely'd upon, that tho' the Language is something alter'd,
and

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and now and then a Word thrown in to help the Expression; yet strict Care has been taken to speak the Author's Mind, and keep as close as possible to the Meaning of the Original.

For the Design I think there's nothing need be said in Vindication of that: Here's a Dumb Philosopher introduc'd to a wicked and degenerate Generation, as a proper Emblem of Virtue and Morality, and if the World could be persuaded to look upon him with Candor and Impartiality, and then to copy after him; the Editor has gain'd his Ends, and would think himself sufficiently recompenc'd for his present Trouble.

T H E



THE
Dumb Philosopher:
IN
THREE PARTS, &c.

PART I.



AMONG the many strange and surprizing *Events* that help to fill the Accounts of this last Century, I know none that merit more an entire Credit, or are more fit to be preserv'd and handed to Posterity, than those I am now going to lay before the Publick.

Dickory Cronke, the Subject of the following *Narrative*, was born at a little *Hamblet*, near *St. Colomb*, in *Cornwal*, the 29th of
B May,

May, 1660, being the Day and Year in which King *Charles* the Second was *Restor'd*. His Parents were of mean Extraction, but honest, industrious People, and well beloved in their Neighbourhood: His Father's chief Business was to work at the *Tin-Mines*; his Mother staid at home to look after the Children, of which they had several living at the same time; our *Dickory* was the youngest, and being but a sickly Child, had always a double Portion of her Care and Tenderneſs.

'Twas upwards of three Years before it was discover'd that he was born Dumb, the Knowledge of which at first gave his Mother great Uneasiness, but finding soon after that he had his Hearing, and all his other Senses to the greatest Perfection, her Grief began to abate, and she resolv'd to have him brought up as well as their Circumstances, and his Capacity would permit.

As he grew, notwithstanding his want of *Speech*, he every day gave some Instance of a ready Wit, and a Genius much superior to the Country Children, insomuch, that several Gentlemen in the Neighbourhood took particular Notice of him, and would often call him *Restoration Dick*, and give him Money &c.

When he came to be eight Years of Age, his Mother agreed with a Person in the next Village

to teach him to *Read* and *Write*, both which, in a very short time, he acqui'd to such Perfection, especially the latter, that he not only taught his own Brothers and Sisters, but likewise several young Men and Women in the Neighbourhood, which often brought him in small Sums, which he always laid out in such Necessaries he stood most in need of.

In this State he continued 'till he was about Twenty, and then he began to reflect how scandalous it was for a young Man of his Age and Circumstances to live idle at home, and so resolves to go with his *Father* to the *Mines*, to try if he could get something toward the Support of himself and the *Family*; but being of a tender *Constitution*, and often sick, he soon perceiv'd that sort of Business was too hard for him, so was forc'd to return home, and continue in his former Station; upon which he grew exceeding melancholly, which his Mother observing, comforted him in the best manner she could; telling him, that if it should please God to take her away, she had something left in Store for him, which would preserve him against publick Want.

This kind Assurance from a Mother, whom he so dearly lov'd, gave him some, tho' not an entire Satisfaction; however, he resolves to acquiesce under it 'till Providence should

order something for him, more to his Content and Advantage, which in a short time happen'd according to his Wish: The manner thus,

One Mr. Owen Parry, a *Welch* Gentleman, of good Repute, coming from *Bristol* to *Padstow*, a little *Sea-Port* in the County of *Cornwal*, near the Place where *Dickory* dwelt; hearing much of this *Dumb Man's* Perfections, would needs have him sent for; and finding by his significant Gestures and all outward Appearances, that he much exceeded the Character that the Country gave of him, took a mighty liking to him, insomuch, that he told him, if he would go with him into *Pembrookshire*, he would be kind to him, and take care of him as long as he liv'd.

This kind and unexpected Offer was so welcome to poor *Dickory*, that without any farther Consideration, he got a *Pen* and *Ink* and writ a Note, and in a very handsome and submissive manner, return'd him Thanks for his Favour, assuring him, he would do his best to continue and improve it; and that he would be ready to wait upon him whenever he should be pleas'd to command.

To shorten the Account as much as possible; all things were concluded to their mutual Satisfaction, and in about a Fortnight's time, they set forward for *Wales*, where *Dickory*,

kory, notwithstanding his *Dumbness*, behav'd himself with so much Diligence and Affability, that he not only gain'd the Love of the *Family* where he liv'd, but of every body round about him.

In this Station he continued 'till the Death of his *Master*, which happen'd about twenty Years afterwards; in all which time, as has been confirm'd by several of the *Family*, he was never observ'd to be any ways disguis'd by *Drinking*, or to be guilty of any of the *Follies*, and *Irregularities* incident to Servants in Gentlemens Houses: On the contrary, when he had any spare time, his constant Custom was to retire with some good Book into a private Place, within Call, and there imploy himself in Reading, and then writing down his own *Observations* upon what he read.

After the Death of his *Master*, whose Loss afflicted him to the last degree, one Mrs. *Mary Mordant*, a *Gentlewoman* of great Virtue and Piety, and a very good Fortune, took him into her Service, and carry'd him with her, first, to the *Bath*, and then to *Bristol*, where, after a lingering Distemper, which continu'd for about four Years, she died likewise.

Upon the Loss of his *Mistress*, *Dickory* grew again exceeding Melancholly and Disconsolate;

consolate; at length reflecting, that Death is but a common Debt which all *Mortals* owe to Nature, and must be paid sooner or later, he became a little better satisfy'd, and so determines to get together what he had sav'd in his Service, and then to return to his *Native Country*, and there finish his Life in *Privacy* and *Retirement*.

Having been, as has been mention'd, about twenty four Years a Servant, and having in the *interim* receiv'd two *Legacies*, viz. one of thirty Pounds, left him by his *Master*, and another of fifteen Pounds by his *Mistress*; and being always very frugal, he had got by him in the whole, upward of sixty Pounds; *This*, thinks he, *with prudent Management, will be enough to support me as long as I live, and so I'll e'en lay aside all Thoughts of future Business, and make the best of my way to Cornwall, and there find out some safe and solitary Retreat, where I may have liberty to meditate, and make my melancholly Observations upon the several Occurrences of Human Life.*

This Resolution prevail'd so far, that no time was let slip to get every thing in a Readiness to go with the first Ship. As to his Money, he always kept that lock'd up by him, unless he sometimes lent it to a *Friend* without *Interest*, for he had a mortal Hatred to all sorts of *Usury* or *Extortion*.

His

His Books, of which he had a considerable Quantity, and some of 'em very good ones, together with his other Equipage, he got pack'd up, that nothing might be wanting against the first Opportunity.

In a few days he heard of a *Vessel* bound to *Padstow*, the very *Port* he wish'd to go to, being within four or five Miles of the Place where he was born. When he came thither, which was in less than a Week; his first Business was to enquire after the State of his *Family*: It was some time before he could get any manner of Information of 'em, until an old Man that knew his *Father* and *Mother*, and remember'd they had a Son was born Dumb, recollected him, and after a great deal of Difficulty, made him understand that all his *Family*, except his youngest Sister, were dead, and that she was a *Widow*, and liv'd at a little *Town*, call'd *St. Helens*, about ten Miles farther in the *Country*.

This doleful News we must imagine, must be extremely shocking, and add a new Sting to his former *Affliction*; and here it was that he began to exercise the *Philosopher*, and to demonstrate himself, both a wise and a good Man: All these things, (thinks he) are the Will of *Providence*, and must not be disputed, and so he bore up under them with an entire *Resignation*, resolving that

that as soon as he could find a Place where he might deposite his *Trunk* and *Boxes* with safety, he would go to *St. Helens* in quest of his Sister.

How his *Sister* and he met, and how transported they were to see each other after so long an *Interval*, I think it is not very material. 'Tis enough for the present Purpose, that *Dickory* soon recollected his *Sister*, and she him; and after a great many endearing Tokens of Love and Tenderneſs, he wrote to her, telling her, that he believ'd *Providence* had beſtow'd upon him as much as would ſupport him as long as he liv'd, and that if ſhe thought proper, he would come and ſpend the *Remainder* of his Days with her.

The good Woman no ſooner read his *Propoſal*, but accepted it, adding withal, that ſhe could wiſh her *Entertainment* was better, but if he would accept of it as it was, ſhe would do her beſt to make every thing eaſy, and that he ſhould be welcome upon his own Terms to ſtay with her as long as he pleas'd.

This *Affair* being ſo happily ſettled to his full Satisfaction, he returns to *Padſtow*, to fetch the Things he had left behind him, and the next day came back to *St. Helens*, where, according to his own *Propoſal*, he
continued

continu'd to the Day of his Death, which happen'd upon the 29th of *May* 1718, about the same Hour in which he was born.

Having thus given a short detail of the several Periods of his Life, extracted chiefly from the Papers which he left behind him. I come in the next place to make a few Observations, how he manag'd himself, and spent his Time towards the latter part of it.

His constant Practice both *Winter* and *Summer*, was to rise and set with the Sun, and if the Weather would permit, he never fail'd to walk in some unfrequented Place for three Hours, both *Morning* and *Evening*, and there 'tis suppos'd he compos'd the following *Meditations*. The chief Part of his *Sustenance* was Milk with a little Bread boil'd in it, of which, in a Morning, after his *Walk*, he would eat the quantity of a Pint, and sometimes more: Dinners he never eat any, and at Night he would only have a pretty large Piece of Bread, and drink a Draught of good Spring-water; and after this Method he liv'd during the whole time he was at *St. Helens*. 'Tis observ'd of him, that he never slept out of a Bed, nor never lay awake in one, which I take to be an Argument, not only of a strong and health-
C ful

ful Constitution, but of a Mind compos'd and calm, and entirely free from the ordinary Disturbances of human Life. He never gave the least Signs of Complaint or Dissatisfaction at any thing, unless it was when he heard the *Tinners* swear, or saw them drunk, and then too he would get out of the way, as soon as he had let them see by some significant Signs, how scandalous and ridiculous they made themselves, and against the next time he met them, would be sure to have a Paper ready writ, wherein he would represent the Folly of Drunkenness, and the dangerous Consequences that usually attended it.

Idleness was his utter Aversion, and if at any time he had finish'd the Business of the Day, and was grown weary of reading and writing, in which he daily spent six Hours at least, he'd certainly find something either within Doors or without to employ himself

Much might be said both with regard to the wise and regular Management, and the prudent Methods he took to spend his time well towards the declension of his Life; but as his History may perhaps be shortly publish'd at large by a better hand, I shall only observe in the general, that he was a *Person* of great Wisdom and Sagacity: He
under-

understood Nature beyond the ordinary Capacity; and if he had had a Competency of Learning fuitable to his *Genius*, neither this, nor the former Ages would have produc'd a better *Philosopher*, or a greater Man.

I come next to speak of the manner of his Death, and the Consequences thereof, which are indeed very surprizing, and perhaps not altogether unworthy a general Observation. I shall relate them as briefly as I can, and leave every one to believe or disbelieve as he thinks proper.

Upon the 26th of May 1718, according to his usual Method, about four in the Afternoon, he went out to take his Evening Walk; but before he could reach the place he intended, he was seiz'd with an Apoplectick Fit, which only gave him liberty to sit down under a Tree, where in an Instant he was depriv'd of all manner of Sence and Motion, and so he continued, as appears by his own Confession afterwards, for more than fourteen Hours.

His *Sister*, who knew how exact he was in all his Methods, finding him stay a considerable time beyond the usual Hour, concludes that some Misfortune must needs have happen'd to him, or he would certainly have

been at home before: In short, she went immediately to all the Places he was wont to frequent, but nothing could be heard or seen of him 'till the next Morning, when a young Man, as he was going to work discover'd him, and went home and told his *Sister*, that her *Brother* lay in such a place, under a Tree, and, as he believ'd, had been *robb'd* and *murder'd*.

The poor *Woman*, who had all Night been under the most dreadful Apprehensions, was now frightened and confounded to the last degree; however, recollecting herself, and finding there was no Remedy, she got two or three of her *Neighbours* to bear her Company, and so hasten'd with the young Man, to the Tree, where she found her *Brother* lying in the same Posture that he had describ'd.

The dismal Object at first View startled and surpriz'd every body present, and fill'd 'em full of different Notions and Conjectures: But some of the Company going nearer to him, and finding that he had lost nothing, and that there were no Marks of any Violence to be discovered about him, they conclude that it must be an *Apopleckick*, or some other sudden Fit that had surpriz'd him in his Walk; upon which his *Sister* and the rest began to feel his Hands and Face,

Face, and observing that he was still warm, and that there was some Symptoms of Life yet remaining, they conclude that the best way was to carry him home to Bed, which was accordingly done with the utmost Expedition.

When they had got him into the Bed, nothing was omitted that they could think of, to bring him to himself, but still he continued utterly insensible for about six Hours: At the sixth Hour's end, he began to move a little, and in a very short time was so far recover'd, to the great Astonishment of every body about him; he was able to look up, and to make a Sign to his *Sister* to bring him a *Cup of Water*.

After he had drank the *Water*, he soon perceiv'd that all his *Faculties* were return'd to their former Stations; and though his Strength was very much abated by the length and rigour of the Fit, yet his *Intellects* were as strong and vigorous as ever.

His *Sister* observing him to look earnestly upon the Company, as if he had something extraordinary to communicate to them, fetch'd him a Pen and Ink, and a Sheet of Paper, which, after a short Pause he took, and writ as follows:

Dear

Dear Sister,

I HAVE now no need of Pen, Ink, and Paper to tell you my meaning : I find the Strings that bound up my Tongue, and hinder'd me from speaking, are unlos'd, and I have Words to express myself as freely and distinctly as any other Person. From whence this strange and unexpected Event should proceed, I must not pretend to say any further than this, that 'tis doubtless the hand of Providence that has done it, and in that I ought to acquiesce : Pray let me be alone for two or three Hours, that I may be at liberty to compose myself, and put my Thoughts in the best Order I can before I leave them behind me.

The poor Woman, tho' extremely startled at what her Brother had writ, yet took care to conceal it from the Neighbours, who she knew, as well as she, must be mightily surpriz'd at a thing so utterly unexpected. Says she, *My Brother desires to be alone ; I believe he may have something in his Mind that disturbs him :* Upon which the Neighbours took their Leave, and return'd home, and his Sister shut the Door, and left him alone to his private Contemplations.

After the Company were withdrawn, he fell into a sound Sleep, which lasted from two 'till six, and his Sister being apprehensive

hensive of the return of his *Fit*, came to the Bed-side, and asking softly if he wanted any thing, he turn'd about to her, and spoke to this effect :

Dear Sister,

YO U see me, not only recover'd out of a terrible *Fit*, but likewise that I have the Liberty of Speech ; a Blessing that I have been depriv'd of almost sixty Years, and I am satisfy'd you are sincerely Joyful to find me in the State I now am ; but, alas ! 'tis but a mistaken Kindness : These are things but of short Duration, and if they were to continue for a hundred Years longer, I can't see how I should be any ways the better.

I know the World too well to be fond of it, and am fully satisfy'd, that the difference between a long and a short Life is insignificant, especially when I consider the Accidents and Company I am to encounter : Do but look seriously and impartially upon the astonishing Notion of Time and Eternity, what an immense deal has run out already, and how infinite 'tis still in the future ; do but seriously and deliberately consider this, and you'll find, upon the whole, that three Days and three Ages of Life, come much to the same Measure and Reckoning.

As

As soon as he had ended his Discourse upon the *Vanity* and *Uncertainty* of human Life, he look'd stedfastly upon her. Sister, says he, I conjure you not to be disturb'd at what I am going to tell you; which you will undoubtedly find to be true in every particular. I perceive my Glass is run, and I have now no more to do in this World but to take my Leave of it; for to morrow about this time, my Speech will be again taken from me, and in a short time my Fit will return; and the next Day, which I understand is the Day in which I came into this troublesome World, I shall exchange it for another, where, for the future, I shall for ever be free from all manner of Sin and Sufferings.

The good Woman would have made him a Reply, but he prevented her, by telling her, he had no time to hearken to unnecessary Complaints or Animadversions. I have a great many things in my Mind that require a speedy and serious Consideration. The time I have to stay is but short, and I have a great deal of important Business to do in it: Time and Death are both in my View, and seem both to call aloud to me to make no delay. I beg of you therefore, not to disquiet yourself or me: What must be, must be, the Decrees of Providence are eternal and unalterable; why then should we torment ourselves about that which we cannot remedy.

I must confess, my dear Sister, I owe you many Obligations, for your exemplary Goodness to me, and I do solemnly assure you, I shall retain the Sence of them to the last Moment: All that I have now to request of you is, that I may be alone for this Night: I have it in my Thoughts to leave some short Observations behind me; and likewise to discover some Things of great Weight which have been revealed to me, which may perhaps be of some use hereafter to you and your Friends: What Credit they may meet with, I can't say, but depend the Consequence, according to their respective Periods, will account for them, and vindicate them against the Supposition of Falsity or mere Suggestion. Upon this, his Sister left him 'till about four in the Morning, when coming to his Bed-side to know if he wanted any thing, and how he had rested, he made her this Answer: I have been taking a cursory View of my Life; and tho' I find myself exceedingly deficient in several Particulars, yet I bless God, I cannot find I have any just grounds to suspect my Pardon: In short, says he, I have spent this Night with more inward Pleasure and true Satisfaction than ever I spent a Night through the whole Course of my Life.

After he had concluded what he had to say upon the Satisfaction that attended an innocent and well-spent Life, and observ'd
D what

what a mighty Consolation it was to Persons, not only under the Apprehension, but even in the very Agonies of Death it self. He desir'd her to bring him his usual *Cup of Water*, and then to help him on with his Clothes, that he might sit up, and so be in a better Posture to take his leave of her and her Friends.

When she had taken him up, and plac'd him at a Table where he usually sat, he desir'd her to bring him his Box of *Papers*, and after he had collected those he intended should be preserv'd, he order'd her to bring a Candle that he might see the rest burnt. The good *Woman* seem'd at first to oppose the burning of his *Papers*, 'till he told her they were only useless *Trifles*, some unfinish'd *Observations* which he had made in his youthful Days, and were not fit to be seen by her, or any body that should come after him.

After he had seen his *Papers* burnt, and plac'd the rest in their proper Order, and had likewise settled all his other *Affairs*, which was only fit to be done between himself and his *Sister*; he desir'd her to call two or three of the most reputable *Neighbours*, not only to be *Witnesses* to his *Will*, but likewise to hear what he had further to communicate before the return of his *Fit*, which he expected very speedily.

His

His *Sister*, who had beforehand acquainted two or three of her *Confidants* with all that had happen'd, was very much rejoyc'd to hear her *Brother* make so unexpected a *Concession*, and accordingly, without any Delay or Hesitation, went directly into the *Neighbourhood*, and brought home her two select *Friends*, upon whose *Secresy* and *Sincerity*, she knew she might depend upon all Accounts.

In her absence he felt several Symptoms of the approach of his Fit, which made him a little uneasy, lest it should entirely seize him before he had perfected his *Will*, but that *Apprehension* was quickly remov'd by her speedy Return. After she had introduc'd her *Friends* into his Chamber, he proceeds to express himself in the following manner.

Dear Sister,

YOU now see your *Brother* upon the brink of *Eternity*; and as the Words of dying Persons are commonly the most regarded, and make deepest Impressions. I cannot suspect, but you'll suffer the few I am going about to say, to have always some Place in your Thoughts, that they may be ready for you to make use of upon any Occasion.

Don't be fond of any thing on this side of *Eternity*, or suffer your Interest to encline you to break your

Word, quit your Modesty, or to do any thing that will not bear the Light, and look the World in the Face; for, be assur'd of this, the Person that values the Virtue of his Mind, and the Dignity of his Reason, is always easy and well fortified, both against Death and Misfortune, and is perfectly indifferent about the Length and Shortness of his Life: Such a one is solicitous about nothing but his own Conduct; and for fear he should be deficient in the Duties of Religion and the respective Functions of Reason and Prudence.

Always go the nearest way to work; now the nearest way through all the Business of human Life are the Paths of Religion and Honesty, and keeping those as directly as you can, you avoid all the dangerous Precipices that often lie in the Road, and sometimes block up the Passage entirely.

Remember that Life was but lent at first, and that the Remainder is more than you have reason to expect, and consequently ought to be manag'd with more than ordinary Diligence. A wise Man spends every day as if it were his last; his Hour-glass is always in his Hand, and he is never guilty of Sluggishness or Insincerity.

He was about to proceed, when a sudden Symptom of the return of his Fit put him in mind that it was time to get his Will witnessed,

witnessed, which was no sooner done, but he took it up and gave it to his Sister ; telling her, that tho' all he had was hers of right, yet he thought it proper to prevent, even a possibility of a Dispute, to write down his Mind in the Nature of a *Will*, wherein I have given you, says he, the little that I have left, except my Books and Papers, which, as soon as I am dead, I desire may be delivered to Mr. Anthony Barlow, a near Relation of my worthy Master, Mr. Owen Parry.

This Mr. *Anthony Barlow* was an old contemplative *Welch* Gentleman, who being under some Difficulties in his own Country, was forc'd to come into *Cornwal*, and take Sanctuary among the *Tinners*. *Dickory*, who, tho' he kept himself as retir'd as possible, happen'd to meet him one day upon his Walk, and presently remember'd, that he was the very Person that us'd frequently to come to visit his Master, whilst he liv'd in *Pembrookshire*, and so went to him, and by Signs made him understand who he was.

The old Gentleman, tho' at first surpriz'd at this unexpected Interview, soon recollected, that he had formerly seen at Mr. *Parry's* a Dumb Man, which they used to call, *The Dumb Philosopher*, so concludes immediately that consequently, this must be he. In short, they soon made themselves known
to

to each other; and from that time contracted a strict Friendship, and a Correspondence by Letters, which for the future they mutually manag'd with the greatest Exactness and Familiarity.

But to leave this as a Matter not much material, and return to our *Narrative*; by this time, *Dickory's* Speech began to falter, which his Sister observing, put him in mind, that he would do well to make some *Declaration* of his Faith and Principles of Religion, because some Reflections had been made upon him, upon the account of his Neglect, or rather his Refusal to appear at any Place of Publick Worship.

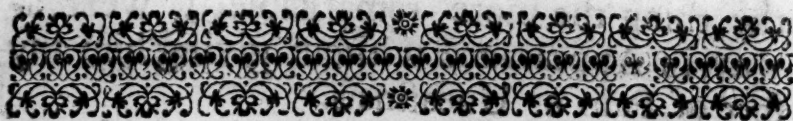
Dear Sister, says he, *You observe very well, and I could wish the continuance of my Speech for a few Moments, that I might make an ample Declaration upon that Account: But I find that cannot be, my Speech is leaving me so fast, that I can only tell you, that I have always liv'd, and now I die an unworthy Member of the ancient Catholick and Apostolick Church; and as to my Faith and Principles, I refer you to my Papers, which I hope will, in some measure, vindicate me against the Reflections you mention.*

He had hardly finish'd his Discourse to his Sister and her two Friends, and given some short Directions relating to his Burial, but

but his *Speech* left him; and what makes the thing the more remarkable, it went away in Appearance without giving him any sort of Pain or Uneasiness.

When he perceiv'd that his *Speech* was entirely vanish'd, and that he was again in his original State of *Dumbness*, he took his Pen as formerly, and wrote to his Sister, signifying, *That whereas the sudden loss of his Speech had depriv'd him of the Opportunity to speak to her and her Friends what he intended, he would leave it for them in Writing*; and so desir'd he might not be disturb'd till the return of his Fit, which he expected in six Hours at farthest: According to his Desire they all left him, and then with the greatest Resignation imaginable, he writ down the Meditations following.





P A R T II.

*An Abstract of his Faith and
the Principles of his Religion,
&c. which begins thus.*

Dear Sister,

I THANK you for putting me in mind
to make a *Declaration* of my *Faith*, and
the *Principles* of my *Religion*. I find, as you
very well observe, I have been under
some *Reflections* upon that *Account*; and
therefore I think it highly requisite that I
set that *Matter* right in the first place:
To begin therefore with my Faith, in which
I intend to be as short, and as compre-
hensive as I can.

I. I most firmly believe that it was the
eternal Will of God, and the Result of his
infinite Wisdom, to create a World, and for
the Glory of his Majesty to make several
sorts of Creatures in Order and Degree one
after

after another : That is to say, *Angels* or *pure immortal Spirits* : Men consisting of immortal Spirits and Matter, having rational and sensitive Souls. Brutes having mortal and sensitive Souls, and mere Vegetatives, such as Trees, Plants, &c. And these Creatures, so made, do (as it were) clasp the higher and lower World together.

2. I believe the holy Scriptures, and every thing therein contain'd to be the pure and essential Word of God, and that according to those sacred Writings, Man, the Lord and Prince of the Creation, by his Disobedience in *Paradise*, forfeited his Innocence and the Dignity of his Nature, and subjected himself and all his Posterity, to Sin and Misery.

3. I believe and am fully and intirely satisfied, that God the Father out of his infinite Goodness and Compassion to Mankind, was pleas'd to send his only Son, the second Person in the holy and undivided Trinity to mediate for him, and to procure his Redemption and eternal Salvation.

4. I believe that God the Son, out of his infinite Love, and for the Glory of the Deity, was pleas'd voluntarily and freely to descend from Heaven, and to take our Nature upon him, and to lead an exemplary Life, of Purity, Holiness, and perfect Obedience, and at last to suffer an ignominious Death upon the

E

Cross

Cross for the Sins of the whole World, and to rise again the third Day for our Justification.

5. I believe that the Holy Ghost, out of his infinite Goodness was pleas'd to undertake the Office of Sanctifying us with his Divine Grace, and thereby assisting us with Faith to believe, Will to desire, and Power to do all those things that are required of us in this World, in order to entitle us to the Blessings of just Men made perfect in the World to come.

6. I believe that these three Persons are of equal Power, Majesty and Duration, and that the Godhead of the Father, of the Son, and of the Holy Ghost is all One, and that they are equally Uncreate, Incomprehensible, Eternal and Almighty; and that none is greater or less than the other, but that every one hath one, and the same Divine Nature and Perfections.

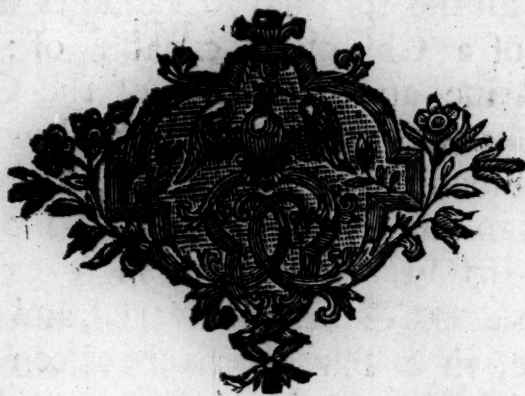
These, *Sister*, are the Doctrines which have been received and practised by the best Men of every Age from the beginning of the *Christian Religion* to this day, and 'tis upon this I ground my Faith, and hopes of Salvation, not doubting but if my Life and Practice have been answerable to them, that I shall be quickly translated out of this Kingdom of Darkness, out of this World of Sorrow, Vexation

ation and Confusion, into that blessed Kingdom, where I shall cease to grieve and to suffer, but never to be happy to all Eternity.

As to my Principles in Religion, to be as brief as I can, I declare myself to be a Member of Christ's Church, which I take to be a universal Society of all Christian People, distributed under lawful Governors and Pastors into particular Churches, holding Communion with each other in all the Essentials of the *Christian Faith, Worship and Discipline*; and among these, I look upon the Church of *England* to be the chief and best constituted.

The Church of *England* is doubtless the great Bulwark of the ancient *Catholick and Apostolick Faith* all over the World; a Church that has all the spiritual Advantages that the Nature of a Church is capable of: From the Doctrine and Principles of the Church of *England* we are taught Loyalty to our Prince, Fidelity to our Country, and Justice to all Mankind; and therefore as I look upon this, to be one of the most excellent Branches of the Church Universal, and stands, as 'twere, in a Parenthesis between Superstition and Hypocrisy: I therefore hereby declare, for the Satisfaction of you and your Friends, as I have always liv'd, so I now die, a true and sincere, tho' a most unwor-

thy Member of it : And as to my discontinuance of my Attendance at the Publick Worship, I refer you to my Papers, which I have left with my worthy Friend, Mr. *Barlow*. And thus, *my dear Sister*, I have given you a short Account of my Faith, and the Principles of my Religion. I come in the next place to lay before you a few *Meditations* and *Observations* I have at several times collected together, more particularly those since my Retirement to *St. Helens*.





*Meditations and Observations
relating to the Conduct of
human Life in general.*

1. **R**EMEMBER how often you have neglected the great Duties of Religion and Virtue, and slighted the Opportunities that Providence has put into your hands ; and withal, that you have a set Period assign'd you for the Management of the Affairs of human Life ; and then reflect seriously, that unless you resolve immediately to improve the little Remains, that the whole must necessarily slip away insensibly, and then you are lost beyond Recovery.

2. Let an unaffected Gravity, Freedom, Justice, and Sincerity shine through all your Actions, and let no Fancies and Chimeras give the least check to those excellent Qualities. This is an easy Task, if you will but suppose every thing you do to be your last ; and if you can keep your Passions and Appetites

petites from crossing your Reason; stand clear of Rashness, and have nothing of Insincerity, or Self-love to infect you.

3. Manage all your Thoughts and Actions with such Prudence and Circumspection, as if you were sensible you were just going to step into the Grave: A little thinking will shew a Man the Vanity and Uncertainty of all Sublunary Things, and enable him to examine maturely the manner of Dying, which if duly abstracted from the Terror of the Idea, will appear nothing more than an unavoidable Appendix of Life it self, and a pure natural Action.

4. Consider that ill Usage from some sort of People, is in a manner necessary, and therefore don't be disquieted about it, but rather conclude, that you and your Enemy are both marching off the Stage together, and that in a little time your very Memories will be extinguished.

5. Among your principal Observations upon human Life, let it be always one, to take notice what a great deal both of Time and Ease that Man gains, who is not troubled with the Spirit of Curiosity; who lets his Neighbour's Affairs alone, and confines his Inspection

Inspections to himself, and only takes care of **Honesty** and good **Conscience**.

7. If you would live at your Ease, and as much as possible be free from the Incumbrances of Life, manage but a few things at once, and let those too be such as are absolutely necessary: By this Rule, you'll draw the bulk of your Business into a narrow Compass, and have the double Pleasure of making your Actions good and few into the Bargain.

8. He that torments himself because things don't happen just as he would have them, is but a sort of Ulcer in the World; and he that is selfish, narrow-soul'd, and sets up for a separate Interest, is a kind of voluntary Outlaw, and disincorporates himself from Mankind.

9. Never think any thing below you, which Reason and your own Circumstances require, and never suffer yourself to be deterr'd by the ill-grounded Notions of Censure and Reproach; but when **Honesty** and **Conscience** prompt you to say, or do any thing, do it boldly, never balk your Resolution, or start at the Consequence.

10. If a Man does me an Injury, what's that to me; 'tis his own Action, and let him account for it. As for me, I am in my proper Station, and only doing the Business that Providence has allotted; and withal I ought to consider that the best way to revenge, is not to imitate the Injury.

11. When you happen to be ruffled, and put out of humor by any cross Accident, retire immediately into your Reason, and don't suffer your Passion to overrule you a Moment: For the sooner you recover yourself now, the better you'll be able to guard yourself for the future.

12. Don't be like those ill-natur'd People, that though they do not love to give a good Word to their Contemporaries, yet are mighty fond of their own Commendations. This argues a perverse and unjust Temper, and often exposes the Authors to Scorn and Contempt.

13. If any one convinces you of an Error, change your Opinion, and thank him for it. Truth and Information are your Business, and can never hurt any body. On the contrary, he that is proud and stubborn, and wilfully

wilfully continues in a Mistake, 'tis he that receives the Mischiefe.

14. Because you see a thing difficult, don't instantly conclude it is impossible to master it: Diligence and Industry are seldom defeated. Look therefore narrowly into the thing it self, and what you observe proper and practicable in another, conclude likewise within your own Power.

15. The principal Business of human Life is run through within the short compass of twenty four Hours, and when you have taken a deliberate View of the present Age, you have seen as much as if you had begun with the World; the rest being nothing else but an endless Round of the same Things over and over again.

16. Bring your Will to your Fate, and suit your Mind to your Circumstances: Love your Friends, and forgive your Enemies, and do Justice to all Mankind, and you'll be secure to make your Passage easy, and enjoy most of the Comforts that human Life is capable to afford you.

17. When you have a mind to entertain yourself in your Retirements, let it be with
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the good Qualifications of your Friends and Acquaintance. Think with Pleasure and Satisfaction upon the Honour and Bravery of one, the Modesty of another, and the Generosity of a third, and so on ; there being nothing more pleasant and diverting, than the lively Images, and the Advantages of those we love and converse with.

18. As nothing can deprive you of the Privileges of your Nature, or compel you to act counter to your Reason ; so nothing can happen to you, but what comes from Providence, and consists with the Interest of the Universe.

19. Let Peoples Tongues and Actions be what they will, your business is to have Honour and Honesty in your view. Let them rail, revile, censure, and condemn, or make you the Subject of their Scorn and Ridicule ; what does it all signify : You have one certain Remedy against all their Malice and Folly, and that is, to live so that no body shall believe them.

20. Alas, poor Mortals ! did we rightly consider our own State and Condition, we should find it would not be long before we have forgot all the World, and to be even,
that

that all the World will have forgot us likewise.

21. He that would recommend himself to the Publick, let him do it by the Candor and Modesty of his Behaviour, and by a generous Indifference to external Advantages. Let him love Mankind, and resign to Providence, and then his Works will follow him, and his good Actions will praise him in the Gate.

22. When you hear a Discourse, let your Understanding, as far as possible, keep pace with it, and lead you forward to those things which fall most within the compass of your own Observations.

23. When Vice and Treachery shall be rewarded, and Virtue and Ability slighted and discountenanced: When Ministers of State shall rather fear Man than God, and to screen themselves, run into Parties and Factions: When Noise and Clamour, and scandalous Reports shall carry every thing before them, 'tis natural to conclude that a Nation in such a State of Infatuation, stands upon the brink of Destruction, and without the intervention of some unforeseen Accident, must be inevitably ruined.

24. When a Prince is guarded by wise and honest Men; and when all publick Officers are sure to be rewarded if they do well, and punished if they do evil, the Consequence is plain: Justice and Honesty will flourish, and Men will be always contriving, not for themselves, but for the Honour and Interest of their King and Country.

25. Wicked Men may sometimes go unpunished in this World, but wicked Nations never do; because this World is the only place of Punishment for wicked Nations, though not for private and particular Persons.

26. An Administration that is merely founded upon human Policy, must be always subject to human Chance; but that which is founded on the Divine Wisdom, can no more miscarry than the Government of Heaven. To govern by Parties and Factions is the Advice of an *Atheist*, and sets up a Government by the Spirit of *Satan*: In such a Government the Prince can never be secure under the greatest Promises, since as Mens Interest changes, so will their Duty and Affections likewise.

27. 'Tis

27. 'Tis a very ancient Observation, and a very true one, that People generally despise where they flatter, and cringe to those they design to betray ; so that Truth and Ceremony are, and always will be, two distinct Things.

28. When you find your Friend in an Error, undeceive him with Secrecy and Civility, and let him see his Over-sight first, by Hints and Glances ; and if you cannot convince him, leave him with Respect, and lay the Fault upon your own Management.

29. When you are under the greatest Vexations, then consider that human Life lasts but for a Moment ; and don't forget, but that you are like the rest of the World, and faulty yourself in many Instances ; and withal remember that Anger and Impatience often prove more mischievous than the Provocation.

30. Gentleness and good Humour are invincible, provided they are without Hypocrisy and Design ; they disarm the most barbarous and savage Tempers, and make even Malice asham'd of it self.

31. In

31. In all the Actions of Life, let it be your first and principal Care, to guard against Anger on the one hand, and Flattery on the other, for they are both unserviceable Qualities, and do a great deal of Mischief in the Government of human Life.

32. When a Man turns Knave or Libertine, and gives way to Fear, Jealousy, and Fits of the Spleen. When his mind complains of his Fortune, and he quits the Station in which Providence has placed him, he acts perfectly counter to Humanity, deserts his own Nature, and, as it were, runs away from himself.

33. Be not heavy in Business, disturbed in Conversation, nor impertinent in your Thoughts. Let your Judgment be right, your Actions friendly, and your Mind contented; let them curse you, threaten, or despise you: Let them go on, they can never injure your Reason, or your Virtue, and then all the rest that they can do to you signifies nothing.

34. The only pleasure of human Life is doing the business of the Creation, and which way is that to be compassed, very easily

easily most certainly ; by the Practice of general Kindness ; by rejecting the importunity of our Sences ; by distinguishing Truth from Falshood ; and by contemplating the Works of the Almighty.

35. Be sure to mind that which lies before you, whether it be Thought, Word, or Action, and never postpone an Opportunity, or make Virtue wait for you 'till to morrow.

36. Whatever tends neither to the Improvement of your Reason, or the Benefit of Society, think it below you ; and when you have done any considerable Service to Mankind, don't lessen it by your Folly, in gaping after Reputation and Requital.

37. When you find yourself sleepy in a Morning, rouse yourself, and consider that you are born to Business ; and that in doing good in your Generation, you answer your Character, and act like a Man : Whereas Sleep and Idleness do but degrade you, and sink you down to a Brute.

38. A Mind that has nothing of Hope, or Fear, or Aversion, or Desire, to weaken and disturb it, is the most impregnable Security.

curity. Hither we may with safety retire, and defy our Enemies; and he that sees not this Advantage, must be extremely ignorant, and he that forgets it, unhappy.

39. Don't disturb yourself about the Faults of other People, but let every Bodies Crimes lie at their own Door : Have always this great Maxim in your Remembrance, That to play the Knave, is to rebel against Religion ; all sorts of Injustice being no less than High Treason against Heaven it self.

40. Don't condemn Death, but meet it with a decent and religious Fortitude, and look upon it as one of those things which Providence has order'd. If you want a Cordial to make the Apprehensions of Dying go down a little the more easily, consider what sort of World, and what sort of Company you'll part with. To conclude, do but look seriously into the World, and there you'll see Multitudes of People preparing for Funerals, and mourning for their Friends and Acquaintances ; and look out again a little afterwards, and you'll see others doing the very same thing for them.

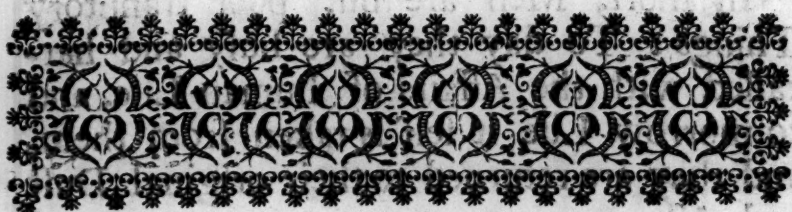
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In short, Men are but poor transitory Things : To day they are busy and harassed with the Affairs of human Life, and to morrow Life it self is taken from them, and they are returned to their original Dust and Ashes.



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PART



P A R T III.

Containing Prophetick Observations, relating to the Affairs of Europe, and of Great-Britain, more particularly, from 1720, to 1729.

I.

IN the latter End of 1720, an Eminent old Lady shall bring forth five Sons at a Birth; the youngest shall live and grow up to Maturity, but the four eldest shall either die in the Nursery, or be all carried off by some sudden and unexpected Accident.

II.

II.

About this time a Man with a double Head shall arrive in *Britain* from the South. One of these Heads shall deliver Messages of great Importance to the governing Party, and the other to the Party that's opposite to them; the first shall believe the Monster, but the last shall discover the Impostor, and so happily disengage themselves from a Snare that was laid to destroy them and their Posterity: After this the two Heads shall unite, and the Monster shall appear in his proper Shape.

III.

In the Year 1721, a Philosopher from lower *Germany* shall come, first, to *Amsterdam* in *Holland*, and afterwards to *London*; he will bring with him a World of Curiosities, and among them a pretended Secret for the Transmutations of Metals: Under the Umbrage of this mighty Secret, he shall pass upon the World for some time; but at length, he shall be detected, and proved to be nothing but an Empe-
rick and a Cheat, and so forc'd to sneak off, and leave the People he has deluded, either to bemoan their Loss, or laugh at their own Folly. N. B. This will be the

last of his Sect that will ever venture in this Part of the World upon the same Errand.

IV.

In this Year great Endeavours will be used for procuring a general Peace, which shall be so near a Conclusion, that publick Rejoycings shall be made at the Courts of several great Potentates upon that Account; but just in the critical Juncture, a certain neighbouring Prince shall come to a violent Death, which shall occasion new War and Commotion all over *Europe*, but those shall continue but for a short time, and at last terminate in the utter Destruction of the first Aggressors.

V.

Towards the close of this Year of Mysteries, a Person that was born blind shall have his Sight restored, and shall see *Ravens* perch upon the Heads of Traytors, among which the Head of a notorious Prelate shall stand upon the highest Pole.

VI.

In the Year 1722, There shall be a grand Congress, and new Overtures of Peace offered by most of the principal Parties

ties concern'd in the War; which shall have so good effect, that a Cessation of Arms shall be agreed upon for six Months, which shall be kept inviolable, 'till a certain General, either through Treachery, or Inadvertency, shall begin Hostilities before the Expiration of the Term; upon which the injur'd Prince shall draw his Sword, and throw the Scabbard into the Sea; vowing never to return it, 'till he shall obtain Satisfaction for himself, and done Justice to all that were oppressed.

VII.

At the close of this Year, a famous Bridge shall be broke down, and the Water that runs under it shall be tinctur'd with the Blood of two notorious Malefactors; whose unexpected Death shall make mighty Alterations in the present State of Affairs, and put a stop to the Ruine of a Nation, which must otherways have been unavoidable.

VIII.

1723 begins with Plots, Conspiracies, and Intestine Commotions in several Countries, nor shall *Great-Britain* it self be free from the Calamity. These shall continue 'till

'till a certain young Prince shall take the Reigns of Government into his own hands, and after that, a Marriage shall be proposed, and an Alliance concluded between two Great Potentates, who shall joyn their Forces, and endeavour, in good earnest, to set all Matters upon a right Foundation.

IX.

This Year, several Cardinals and Prelates shall be publicly censured for Heretical Principles, and shall narrowly escape from being torn to Pieces by the common People, who will look upon them as the grand Disturbers of the Publick Tranquillity, perfect Incendiaries, and the chief Promoters of their former, present, and future Calamities.

X.

In 1724, There will be many Treaties and Negotiations, and *Great-Britain* particularly will be crowded with foreign Ministers and Ambassadors from remote Princes and States. Trade and Commerce will begin to flourish and revive, and every thing will have a comfortable Prospect, until some Desperado's, assisted by a Monster with many Heads, shall start new Difficulties,

culties, and put the World again into a Flame ; but these shall be but of short Duration.

XI.

Before the expiration of 1725, an Eagle from the North shall fly directly to the South, and perch upon the Palace of a Prince, and first unravel the bloody Projects and Designs of a wicked set of People, and then publicly discover the Murder of a great King, and the intended Assassination of another greater than he.

XII.

In 1726, Three Princes will be born, that will grow up to be Men, and inherit the Crowns of three of the greatest Monarchies in *Europe*.

XIII.

About this time the Pope will die, and after a great many Intrigues and Strugglings, a *Spanish* Cardinal shall be elected, who shall decline the Dignity, and declare his Marriage with a great Lady, and an Heiress of one of the chief Principalities in *Italy* ; which may occasion new Troubles in *Europe*, if not timely prevented.

XIV.

XIV.

In 1727, New Troubles shall break out in the North, occasion'd by the sudden Death of a certain Prince, and the Avarice and Ambition of another : Poor *Poland* seems to be pointed at; but the Princes of the South shall enter into a Confederacy to preserve her, and shall at length restore her Peace, and prevent the perpetual Ruine of her Constitution.

XV.

Great Endeavours will be used about this time for a Comprehension in Religion, supported by crafty and designing Men, and a Party of mistaken Zealots, which they shall artfully draw in to joyn with them; but as the Project is ill concerted, and will be worse managed, it will come to nothing; and soon afterwards an effectual Method will be taken to prevent the like Attempt for the future.

XVI.

1728 will be a Year of Enquiry and Retrospection : Many exorbitant Grants will be reassumed, and several Persons, who thought themselves secure, will be called before

fore the Senate, and compell'd to disgorge what they have unjustly pillag'd either from the Crown or the Publick.

XVII.

About this time a new Scaffold will be erected upon the Confines of a certain great City, where an old Count of a new Extraction, that has been of all Parties, and true to none, will be doom'd by his Peers to make the first Appearance; after this an old Lady, who has often been exposed to Danger and Disgrace, and sometimes brought to the very brink of Destruction, will be brought to bed of three Daughters at once, which they shall call Plenty, Peace and Union; and these three shall live and grow up together, be the Glory of their Mother, and the Comfort of Posterity for many Generations.

This is the Substance of what he either *writ* or *extracted* from his *Papers* in the Interval between the loss of his *Speech*, and the return of his *Fit*, which happen'd exactly to the time he had computed.

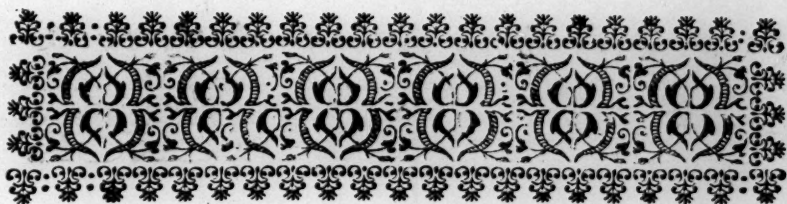
Upon the approach of his *Fit*, he made Signs to be put to Bed; which was no
H sooner

sooner done, but he was seiz'd with extreme *Agonies*, which he bore-up under with the greatest *Stedfastness*; and after a severe *Conflict*, that lasted near eight Hours, he expir'd.

Thus *liv'd*, and thus *died* this extraordinary *Person*: A *Person*, tho' of mean *Extraction* and obscure *Life*; yet when his *Character* comes to be fully and truly known, it will be read with *Pleasure*, *Profit*, and *Admiration*.

His *Perfections* at large would be the work of a *Volume*, and inconsistent with the Intention of these *Papers*: I will therefore only add, for a Conclusion, That he was a Man of uncommon *Thought* and *Judgment*, and always kept his *Appetite* and *Inclination* within their just *Limits*.

His *Reason* was strong and manly, his Understanding sound and active; and his *Temper* so easy, equal, and complaisant, that he never fell out, either with *Men* or *Accidents*. He bore all things with the highest *Affability*, and computed justly upon their *Value* and *Consequence*: And then apply'd them to their proper *Uses*.

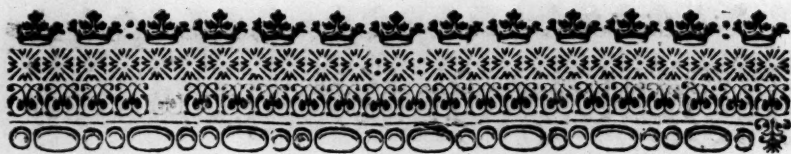


A Letter from Oxford, &c.

SIR,

BEING inform'd that you speedily intend to publish some Memoirs, relating to our Dumb Country-Man, Dickory Cronke : I send you herewith a few Lines, in the Nature of an Elegy, which I leave you to dispose of as you think fit. I knew and admir'd the Man, and if I was capable, his Character should be the first thing I wou'd attempt.

Yours, &c.



An Elegy in Memory of Dickory Cronke, the Dumb Philosopher.

—— *vitiis nemo sine nascitur ; optimus ille*
Qui minimis urgetur. ——

Horace.

IF virtuous Actions Emulation raise,
 Then this good Man deserves immortal
 (Praise :

When Nature such extensive Wisdom lent,
 She sure design'd him for our President ;
 Such great Endowments in a Man unknown,
 Declare the Blessings were not all his own ;
 But rather granted for a time to show,
 What the wise hand of Providence can do.

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In him we may a bright Example see
Of Native Justice and Morality,
A Mind not subject to the Frowns of Fate,
But calm and easy in a fervile State.

He always kept a guard upon his Will,
And fear'd no harm, because he knew no ill.
A decent Posture and an humble Mien,
In ev'ry Action of his Life were seen:
Thro' all the diff'rent Stages that he went,
He still appear'd both wise and diligent.
Firm to his Word, and punctual to his Trust,
Sagacious, Frugal, Affable, and Just.

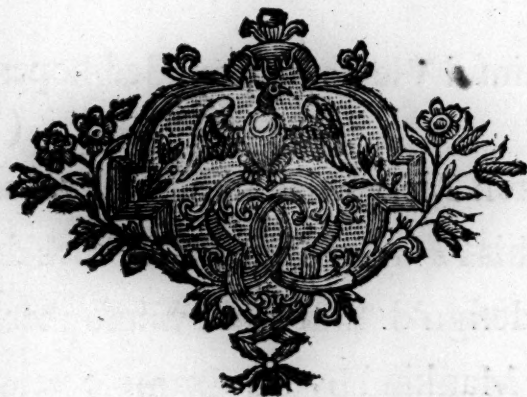
No gainful Views his bounded hopes could
(sway,
No wanton *Thought* led his chaste *Soul* astray:
In short, his *Thoughts* and *Actions* both declare,
Nature design'd him her Philosopher,
That all Mankind by his Example taught,
Might *learn* to live, and *manage* ev'ry *Thought*.

Oh!

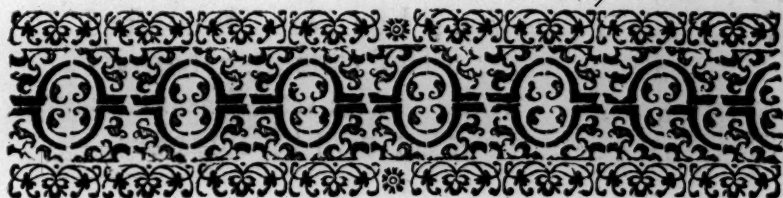
Oh! could my Muse the wond'rous Subject
 (grace,
 And from his *Youth* his virtuous *Actions* trace
 Could I in just and equal Numbers tell,
 How well he *liv'd*, and how devoutly *fell*,
 I boldly might your strict Attention claim,
 And bid you *learn*, and *copy-out* the Man.

J. P.

Exeter Coll.
Aug. 25th. 1719.



The



*The Occasion of this Epitaph was briefly thus :
A Gentleman, who had heard much in Com-
mendation of this Dumb Man, coming acci-
dentally to the Church-Yard where he was bu-
ry'd, and finding his Grave without a Tomb-
Stone, or any manner of Memorandum of
his Death, he pull'd out his Pencil, and writ as
follows.*

Pauper ubique jacet.

NE A R to this lonely unfrequented Place,
Mix'd with the *Common Dust*, neglected lies:
The Man that ev'ry Muse should strive to grace,
And all the World should for his Virtue prize:
Stop, gentle *Passenger*, and drop a Tear ;
Truth, Justice, Wisdom, all lie buried here.

What tho' he wants a *Monumental Stone* ;
The common *Pomp* of ev'ry Fool or Knave :
Those *Vertues* which thro' all his Actions shone,
Proclaim his *Worth*, and praise him in the *Grave* :
His Merits will a bright *Example* give,
Which shall both *Time* and *Envy* too out-live.
Ah!

(64)

Oh ! had I Power but equal to my Mind,
A decent *Tomb* should soon this Place adorn
With this *Inscription* ; Lo ! here lies confin'd
A wond'rous Man, altho' obscurely born ;
A Man, tho' Dumb, yet he was *Nature's Cave*,
Who mark'd him out her own Philosopher.

F I N I S.

